DOCUMENT RESUME

ED 199 018 RC 012 632

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TITLE A Bibliographic Essay Pertaining to Navajo Indians.
PUB DATE 15 Dec 80
NOTE 28p.

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *American Indian Culture; *American Indian Education; American Indian Reservations; American Indians; *American Indian Studies; Cultural Background; Cultural Images; *Cultural Influences; *Culture Contact; Educational History; Elementary Secondary Education; *Literature Reviews; Tribes; United States History
IDENTIFIERS *Navajo (Nation)

ABSTRACT

Introduced by a discussion of the fact that most of the works cited describe Navajos as they "used to be" and an admonition against the common practice of placing all Navajos, or all Indians, under one stereotype, this bibliographic essay traces the history of Navajo contact with the white man and emphasizes efforts at educational development. Six divisions discuss the major works of the best known authors and important original sources in the following areas: (1) contact with the white man; (2) a new life (with emphasis on the relations of Indian traders with the Navajos); (3) rugs and jewelry; (4) going to school (concentrating on Navajo education, past and present); (5) new forces at work (which deals briefly with Navajo participation in the Second World War and its influence on Navajo education, and mentions two scholars of Navajo language and culture); and (6) works, mainly anthropological, about the Navajo people. Types of works cited include documented accounts of activities, reports, journals, histories, essays, novels, bibliographies, photographic essays, and stories of Navajo traditions, life style, and culture. All books discussed are available through the General Libraries System of the University of Texas at Austin. (JD)

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A BIBLIOGRAPHIC ESSAY PERTAINING TO NAVAJO INDIANS

Scott Harrison

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American Civilization -- 394

The University of Texas at Austin

15 December, 1980

On the high desert of northern Arizona and New Mexico lies the sprawling Navajo Reservation, an area of some 25,000 square miles, a little larger than the states of Connecticut, Massachusetts, and New Hampshire combined. An additional area, estimated at some 3,500,000 acres, or somewhat larger than Connecticut, is occupied by Navajos living off the Reservation on individually-owned allotments and leased lands. The Navajo with a population of over 130,000 is by far the largest Indian tribe in the United States. Not only are the Navajo the largest Indian tribe: they are also the wealthiest because of the coal, oil, natural gas, timber and uranium on their lands. Their artistic abilities are developed and diversified. Navajo rugs, jewelry and paintings are known and valued highly throughout the United States.

In this bibliographical essay I will mention the major works of the best known authors and important original sources, placing special emphasis on the educational development of the Navajos. During the late 1960s I spent three years on the reservation as a sixth grade teacher at a public school 30 miles north of Window Rock, Arizona. I took the job in December and wondered what had happened to the previous teacher. Upon arriving at the school, I learned there had never been a sixth grade teacher that year; the students had been farmed out to the fourth and fifth grade classrooms. In those days it was difficult to get teachers to go out to the reservation. I spent three good years surrounded by affectionate children, a

loving wife, a Navajo sheepdog and a St. Bernard, and a classroom filled with books, rabbits and pet mice. Frankly, any picture I paint of the reservation will be one-sided. For that matter most of the works cited here are one-sided: some are condescending while only a few are coldly objective. It is difficult to live with a people such as the Navajos and remain objective.

Before introducing you to some fascinating books I want to discuss two issues. First is a reminder that most of the works cited are pictures and descriptions of how it "used to be." Many Navajo children today lead lives not that different from rural western children anywhere in the United States. They are born in hospitals, speak only English, attend one of the many churches in the area and enjoy the dubious benefits of having television sets and record players. As teenagers they face many of the same problems their white counterparts face, and they enjoy the same activities, such as western dancing, organized athletics and rodeos. We will be looking mostly at examples of how it used to be for the grandparents and parents of today's children. Another concept to keep in mind is the common temptation to place all Navajos, or all Indians, under one stereotype. This is no more valid than to place all Americans into one stereotype. There are certain common value traits of the Navajos, but even these are becoming less and less defined as the Navajos become more assimilated. There are Navajos who offer as little to their society as some whites. When two

vastly different cultures find themselves suddenly living side by side it seems as if the meretricious customs of the dominant culture are the first customs to be embraced by the other. Several of the same delightful sixth grade youngsters I knew 10 years ago are dead now due to alcohol; others are alcoholics; some are unwed mothers, and a few are bums drifting between two cultures. I do not believe that all the problems of the drifters stem from conflicts between cultures; some of the drifters would offer little under the best of circumstances in a mono-cultural setting.

Contact with the White Man

Navajo is spelled two ways. I prefer to use the Spanish spelling as do the Navajos themselves. Anthropologists, however, use Navaho to avoid confusion in pronunciation. When quoting a particular author I will use his spelling.

The first European to use the name Navajo in literature was a Franciscan friar, Alonso de Benavides, in The Memorial of Fray Alonso de Benevides, translated by Mrs. Edward E. Ayer (Chicago: Privately Printed, 1916). In 1622 Benavides arrived in Santa Fe, New Mexico, to serve as custodian of its mission. Seven years later he took an extended expedition to the area west of the Rio Grande River, visiting the pueblos of Acoma, Zuni and the land of the Navajo. The term Navajo comes from Benavides, who wrote about Apaches de Navahu, Navahu signifying great planted fields in Tewa, a pueblo Indian language. The Navajos refer to themselves in their own language as Diné,

meaning The People. Benavides said little about the Navajos other than that they were "very great farmers" and not nearly as bellicose as their Apache relatives who "sustained themselves by the chase." He did go into detail about the Pueblo Indians and the nature of the lands of New Mexico. In 1630 Benavides' 104-page report to his superiors was published in Madrid. Luckily, a copy came into the possession of Mr. Edward E. Ayer of Chicago, the first president of the Field Museum of Natural Science.

The first Americans in the Southwest (except for the mountain men of the early 1800s) came in 1846 as a result of the Mexican-American War. An army about the size of a modern infantry regiment left Fort Leavenworth for New Mexico under the command of General Stephen W. Kearny. Santa Fe received the troops favorably; in fact, the local people were glad to have somebody in charge since the Mexican officials had fled. Mexican rule had been almost non-existent since Santa Fe was some 700 miles north of the nearest center of Mexican government, Chihuahua. One of the first things General Kearny did was promise law and order and protection to all people in the territory. Little did he realize the magnitude of keeping such a promise. Local ranchers and Indians brought to the general's attention the raiding and stealing proclivities of the Navajos. In the summer of 1849 a military expedition left Santa Fe under the command of Col. John M. Washington with orders that the new rulers in Santa Fe meant what they

said. The old Navajo custom of raiding and stealing from neighbors would have to stop. Prior to this time the Navajos raided at will all along the Rio Grande valley, stealing livestock, women and children to be used as slaves. The Mexicans mounted return raids as reprisals and the Ute Indians to the North raided both the Navajos and Mexicans. It was a wild and dangerous period with only the law of force controlling events.

With Col. Washington was Lieutenant Simpson of the Army Corps of Topographical Engineers, under orders to make surveys of the land as troop movements would allow. Without Lt. Simpson's presence this expedition would have been forgotten. Simpson kept a day-by-day account of all he saw which has come down to us as a Journal of a Military Reconnaissance from Santa Fe, New Mexico, to the Navajo Country Made in 1849 (Norman: University of Oklahoma Press, 1964). Simpson was a well-read man and curious about the Indians he saw along the way. Considering that Lt. Simpson had never been west of the Missouri River and that his main interest was map-making, he did a remarkable job of describing all he saw. William Goetzmann in Army Exploration in the American West (New Haven: Yale University Press, 1959) states that "no work on these pueblos (referring to the Pueblo Indians and their villages) is complete without reference to Simpson's research." Simpson tells us little of how the Navajos dressed or lived, but he beautifully describes their high desert land of canyons and mesas. On one occasion he tells how the Navajos wanted buttons and

buckles from the soldiers, while "their principal articles of traffic consisted of blankets of their peculiar and superior handiwork." The only way the Army had of communicating with the Navajos was through the use of two interpreters. The Army would talk to an uneducated Mexican, who would in turn talk with a Navajo who knew some Spanish. One wonders just how much either side really understood the other. Simpson's work contains a copy of the treaty between the Navajos and the Army, recorded by Simpson from memory. In the business of treaties the army was slow to realize that the Navajos did not respect any one chief; even if a chief agreed to peace, it didn't mean he could control all the young braves under his leadership. The latter fact caused considerable future trouble.

Ten years later another military expedition of 700 men left Fort Defiance, Arizona, with orders not only to impress the Navajos with the force of the new American rulers, but also to learn the land, where the Indians lived, and where their crops were planted. This information proved useful to later expeditions. These troops split into two groups with one section under the command of Capt. John Walker, who later wrote The Navajo Reconnaissance: A Military Exploration of Navajo Country in 1859 (Los Angeles: Westernlore Press, 1964). Walker felt that most of the Navajos wanted peace. (I don't know how he reached this conclusion when he saw very few.) He states they all fled with the news of many soldiers approaching. Walker learned of a Mormon conspiracy to arm all the

Indian tribes in the area to help in a struggle to keep other whites out of the territory. Both Walker and Simpson wrote in a direct, first-person paragraph style meant for a superior officer to read.

The next period of Navajo contact with the Americans is as important in understanding the Navajos as the Civil War is in understanding the Southerner. Most Navajos stopped raiding Mexican or Pueblo Indian villages, but a few continued with what had been their custom for the previous 200 years. By 1864 pressure from ranchers and villagers to punish these raiding Navajos became intense. The Army asked Kit Carson, the famous Indian Scout, to lead yet another expedition into the Navajo country and force The People to surrender. A total of some 7,500 Navajos eventually did surrender, mostly because they were starving to death. The Army destroyed all the crops they could find, contaminated water holes, and then marched the Indians to Fort Sumner in the southern part of New Mexico. Here they spent the next four years under concentration camp conditions.

L. R. Bailey's The Long Walk (Los Angeles: Western-lore Press, 1964), is a documented account of the entire period from 1864 to 1868, when the Navajos were allowed to return to their homeland. Bailey refers to this four-year period as "one of the most pathetic and tragic episodes in the history of Anglo-Indian relations." Conditions must have been horrible. Ruth Roessel, a Navajo, edited a collection

of Navajo Stories of the Long Walk (Tsaile, Arizona: Navajo Community College Press, 1973). Roessel asked elderly Navajos to record what they remembered from their grandparents about the period. These stories were then translated into English and put into book form; Mrs. Roessel's work is the first to present and interpret this period of history by Navajos. Many of the stories place the blame for the Long Walk on the Navajos themselves; others state the old people never knew why they were being punished. Bailey documents correspondence between Army commanders which states that they believed mineral deposits of gold and silver existed in the Navajo territory. Luckily for the Navajos the uranium, gas and oil their land held was unknown in the 1800s. Had minerals been found, it is doubtful that the Navajos would ever have seen their homeland again. One of Roessel's stories tells how a young boy, Chee Dodge, of mixed Navajo and Mexican blood, became the first Navajo to learn English. He picked it up while acting as a messenger boy for the soldiers at Fort Sumner. Dodge soon became an official government translator; later, he was one of the most prominent early leaders of his people. As we shall see, one of his daughters went to the White House at the invitation of President Lyndon B. Johnson.

After four years of living under wretched conditions, the Navajos returned to their homeland, and another phase of their history began. The tribe numbered perhaps 10,000 souls, more than went on the Long Walk, for some Navajos had stayed

hidden in the far reaches of their land. Sheep and goats were issued to The People by the government, and they started to build a new life. Some Navajos were later given arms and used as scouts against the Apaches. Government and church mission schools began to appear on the edge of the reservation. The Navajos we think of today began their life style during this period. From the Mexicans the Navajos learned silversmithing, from the Pueblo Indians they learned weaving, and from soldiers and wives at Fort Sumner they copied a mode of dressing.

A New Life

One of the better known and respected Americans to work with the Navajos in recent years is Robert Young. He started in 1940 as a government specialist in Indian languages and has been with the Navajos ever since. He was one of the first white men to learn the Navajo language. Young's Political History of The Navajo Tribe (Tsaile, Arizona: Navajo Community College Press, 1978) is "an effort to reconstruct the intense and sometimes violent drama through Navajo eyes, reflecting Navajo rather than Anglo-American motivations." Young tells of the tribe's early dealings with the Spanish and how the only early interpreters were a few Mexicans captured by the Navajos. Men like Chee Dodge were exceptions. Lt. Simpson told of one Mexican youth who was captured by the Navajos and who came forward to meet Simpson's group of soldiers: when asked if he wanted to return to his people, he replied that he preferred to stay with the Navajos. Slowly in the

early 1900s the tribe began to think of themselves as a single unit; Young traces the development of tribal government from this period up to the present time, when the tribe is a political entity with elected officials and chairman.

The Navajos grew in population, and with the help of white friends, their reservation grew as well. For many years sheep herding was a cornerstone of their economy. The animals were eaten when needed, and their wool was sold in bulk or woven into rugs and then sold. After the Long Walk the only Americans to have contact with the Navajos other than an occasional government agent were the Indian traders. This group of adventurous entrepreneurs was to play a predominate role in tribal affairs until the 1930s. They were the ones who served as links between the Navajos and the outside world. They bought the wool and blankets from the Indians or exchanged them in turn for such items as saddles, food supplies and clothing. They also acted as pawnbrokers, holding Navajo silver in exchange for cash or goods. (While visiting the reservation last summer I noticed that the custom of pawning jewelry is still common, even in the large discount stores on the edge of the reservation.) The traders were also useful in encouraging the Navajos to weave in a style they knew the whites would like. Some of the earlier rugs had pictures of items like trains or tomato cans woven into the design.

Don Lorenzo Hubbell, of mixed Spanish and white blood, was the best known of the early traders. His home and trading

post are today owned by the National Park Service and kept just as they were around the turn of the century. To anyone interested in the early trading days and in old Navajo rugs, a trip to Hubbell's Trading Post is a must. Navajo Trading Days (Albuquerque: University of New Mexico Press, 1963) by Elizabeth Hegemann presents a picture of what Hubbell's life and store must have been like. Hubbell published little, and much valuable information went with him when he died. He was fluent in Navajo, Hopi, Spanish and English. Reading Navajo Trading Days presents a background to the life and times of this remarkable man. In a condescending, yet kindly style, Hegemann tells of a life that used to be. During the 1930s there were few Navajos where she lived who spoke English, and fewer cars. Traders were expected to serve not only as merchants but as general factotums as well: they helped with the sick, delivered babies, assisted with burials, and interpreted government regulations. Hegemann referred to her neighbors as "Navvies" and "our old fashioned Navvy women." It would be unthinkable to use that kind of language today. Navajo Trading Days is not meant to be a scholarly work, but rather a collection of day-to-day events in the life of a trader. The book contains over 300 black-and-white photos taken and selected for publication by the author.

Another Indian trader who wrote about his life on the reservation was Joseph Schmeddling. His Cowboy and Indian Trader (Caldwell, Idaho: Caxton Printers, 1951) tells about

his life during the 1920s at a remote trading post. Schmeddling was a completely different character from Hegemann. He had previously worked as a cowboy on a large ranch on the edge of the reservation and had no formal education. To him, the Navajos were a people to be carefully watched at all times because of their proclivity to steal. Hegemann never mentions this other than to say they kept a loaded rifle around in case of a robbery. However, Schmeddling, a tough character, summarizes his life on the reservation by saying, "Despite their many shortcomings, I felt genuine affection for them, and when I left the reservation, not intending to return, my eyes grew dim and moist, and a big lump obstructed my throat." One of his biggest customers for Navajo rugs was B. Altman & Co., the Fifth Avenue department store.

The traders bought raw wool, hides, rugs and silver jewelry from the Navajos. Of these items the rug or blanket was the most important.

Rugs and Jewelry

"The rug--a major resource--has dominated Navajo culture and contributed more than any other one thing to their welfare and virility. It has weathered the degenerating influence of commercialization and is an outstanding illustration of how an esthetic factor may shape the destiny of a people." A Harvard graduate who spent most of his life near the Navajo reservation writes these strong words. Avery Amsden's Navajo Weaving: Its Technic and History (Santa Ana,

Ca: The Fine Arts Press, 1934) is the major work on the history of Navajo weaving. Amsden traces the early archeological knowledge of the loom and its prototypes in the prehistoric Southwest. The story of Navajo weaving began with the introduction of sheep by the Spaniards. Navajos learned how to weave from their Pueblo neighbors. During Amsden's time rug weaving was a major source of income for the tribe; it was still a factor during the 1960s, but you could see that the younger Navajo girls were not learning how to weave. As more Navajos moved into homes near the edges of the reservation and as more received schooling, fewer were willing to work at the difficult, time-consuming, low-paying task of rug weaving. During World War I, raw wool brought a better price per pound than the average quality rug during the depression. In 1932 a trader conducted an experiment to find out how much per hour a weaver earned. He set up a loom near his trading post and kept careful records of all materials and time spent weaving. The rug produced was of typical quality and its value set by several professional rug dealers. The weaver's hourly wage was about five cents an hour! In most cases today a woman can earn more as a waitress or clerk than she can weaving. A top-quality, large rug now equals the price of a new pick-up truck; ironically, there are few Navajos left who can still do the work. Navajo Weaving has over 100 photos of the best rugs the author could locate from museums and private collections. Many of these rugs date to the Civil War and earlier.

From a technical viewpoint the best book on Navajo weaving is Gladys Reichard's Weaving a Navajo Blanket (New York: J. J. Augustin, 1963). The book proposes "to present the weaver's viewpoint and to enable anyone with will, to learn to weave a Navajo blanket." Reichard explains from first-hand experience all aspects of weaving, from the carding of the wool to the actual weaving of the rug. The Navajo word for teach means to show, and that is how Reichard learned. She lived with a Navajo family and participated in the entire process with the younger children. Reichard states that when a child begins to weave, she can complete an entire rug by herself. Often this first product is good enough to sell to a trader. The author worked with a little girl who started weaving when she was four years old, and by the time she was five, the trader accepted her work. A trader told Reichard he had a rug made by a four-year-old, which was far better than Reichard's first one. Reichard replied, "I believe the statement, even though I do not comprehend it." One of Reichard's Navajo teachers said she spent nine years before her work was "real good." This book contains a glossary of special terms, an index and a detailed bibliography.

U.S. Hollister's The Navajo and His Blanket (A Rio Grande Classic--first published in 1903--later published at Glorieta, New Mexico: The Rio Grande Press, 1972) is interesting for the author's perspective. It has no footnotes or references and is the view of an outsider who found Navajo rugs

beautiful items to collect. Hollister had been a Civil War officer and later became vice president of Continental Oil Co. in Denver. He spoke as a man of his time when he referred to the Navajos as bucks and squaws. He wrote that "the Navajo blanket is barbaric in effect," and that Navajo weaving is "a barbaric art form." Hollister knew the reservation first-hand and made frequent trips to its trading posts. His is not a book to consult for technical information; yet it is interesting for its time frame as well as its many photographs.

Navajo jewelry is also an important source of revenue for the tribe. Weaving and jewelry-making allow people to remain at home to work at their own pace and express their own artistic feelings and those feelings internalized from their culture. Indian Silver Jewelry of the South West (New York: Little Brown, 1978) by Larry Frank describes the early history of the art and presents a superb collection of photographs, many taken of samples in the Field Museum of Natural History and the Smithsonian. The text, drawn from existing sources, indicates that the author has no firsthand experience. A book valued more for its photographs and bibliography.

Going to School

By the 1900s boarding schools were established around the edges of the reservation. The quality of education was another matter. Few Navajos ever learned enough English to compete with the white man for a job. Stories of Traditional Life and Culture (Tsaile, Arizona: Navajo Community Press,

1978) presents the experiences of 22 older Navajos between the ages of 56 and 96. These stories, recorded in Navajo and later translated into English, give firsthand accounts of life in government boarding schools. These early schools, run on a strict military plan, punished the students severely for speaking Navajo. All of the informants who had been to school strongly encouraged others to go; they noted with pride the improvements in educational facilities found on the reservation today. As late as 1930 only one-half of the Navajo school-aged children were in school. Either parents needed their children at home to care for the sheep, or they never encouraged their children to go to a school where they weren't happy. By 1970 over 90 percent of the children were in school; today, the figure is no doubt higher. Modern roads and greatly increased federal funds means that school buses and smaller day schools are practical wherever there are enough families in an area to warrant a school. Without paved roads, buses are impractical for much of the year and boarding schools are the only method of educating the children.

Out of the approximately fifty-thousand school-aged children in 1969, some 70 percent of them started the first grade not knowing English well enough to compete with other youngsters off the reservation. Even though today that number is lower, the children still develop language habits that are a poor mixture of both English and Navajo. Consequently, they are not proficient in either language. One of the in-

formants in Stories of Traditional Life and Culture said,

> "Some tribes of Indians don't know their own language well. English is what they speak mostly. We Navajos will never become like them, for we will go forward with our own language, as well as with the English. We will also know the white man's teachings and the Navajo teachings of them, the white man's rules and the Navajo rules. That will be good."

This attitude is not that uncommon today. One old Navajo tells how he was asked to work as a Navajo language instructor. "I only tell them that one must have many qualifications and credentials to be a teacher. I have no college degree." This was from a man who had a high school degree, fought in the Pacific as a Navajo code talker, and later rose to be chief of police at a large reservation substation. What a loss! Another informant stated, "A child's feelings are very delicate. Fathers and mothers should say 'my son,' 'my daughter,' and other fine words that the young want to hear. When children don't learn Navajo they can't understand the kind words from their grandparents." One wonders how many children hear "the kind words" from their white teachers. Oliver La Farge's Pulitzer Prize-winning novel Laughing Boy (New York: Houghton Mifflin, 1929) is the story of a traditional Navajo youth from the interior of the reservation; the youth never saw the inside of a school. He falls in love with a Navajo girl who was raised and educated on the edge of the reservation. Laughing Boy knew he might have trouble marrying an educated girl, but she decided to return with this youth to the ways of her ancestors and to turn her back on western influences. La Farge, a Harvard-

educated anthropologist, knew the Navajos well. He admits the story is one-sided; he also admits the story is entirely possible.

Any look at Navajo education today should include the Educational Resources Information Center (ERIC) of the United States Office of Information. ERIC provides a referenced collection of documents pertaining to education on three-by-five microfiche cards. The following are some of the more useful ERIC publications pertaining specifically to Navajo education that I have reviewed. William Benham's Helpful Hints for New B.I.A. Teachers, ERIC Ed. 034 601, contains a list of do's and don'ts for a classroom teacher written by a Navajo-Hopi. Some Cultural and Linguistic Background Information for a Beginning Teacher on the Navajo Reservation, ERIC Ed. 071 505, is a paper I wrote as an introduction to teaching Navajo children, but it could also be useful as an independent study guide. Appendixes list sources of information about American Indians in general, Navajos specifically, suggestions for learning the Navajo language, and sources of information about teaching English as a Second Language to the Navajo. The Role of TESOL in Bilingual Education for the Navajo Child, ERIC Ed. 028 447, by Anita Pfeiffer, is a brief look at the unique Rough Rock Demonstration School and its TESOL program. We will read more about this school later on. Robert Melville's Educational Achievement and the Navajos, ERIC Ed. 013 172 is a study of the academic achievements of Navajo students living

at boarding schools far from the reservation. The study concludes that reading ability is the factor that exerts the most influence on the academic achievement of Navajo students. Navajo Language Maintenance, ERIC Ed. 043 004 by Bernard Spolsky, is a study of the degree to which it is possible for a group to maintain their language even when accepting other cultural values. ERIC Ed. 040 231, Problems in Cross-Cultural Educational Research and Evaluation, by Sol Tax and Oscar Werner, is a report written by two well known anthropologists in defense of the Rough Rock Demonstration School.

Kathy Wallace's Past and Contemporary Navajo Culture Go Hand and Hand, ERIC Ed. 034 638, contains a bibliography of films pertaining to American Indians.

Robert Young's English as a Second Language, ERIC Ed. 031 655, is a monograph comparing the structural features of Navajo with English. It also contains an overview of certain cultural and linguistic factors which effect Navajo students.

Robert Young's The Navajo Language, ERIC Ed. 011 210, gives a comparison between the Navajo and English language as well as a bibliography for teachers of English as a Second Language. Robert Young is an expert on the Navajo language and author of A Political History of the Navajo Tribe, a book mentioned earlier in this paper. ERIC Ed. 011 214 by Pfeiffer and Tax concerns the Rough Rock Demonstration School at Chinle, Arizona. This is the best known school on the reservation and visited each year by hundreds of dignitaries from all over the

United States and abroad. Rough Rock's founder and director, Robert Roessel, wrote an introduction and explanation about the school in Navajo Education in Action: The Rough Rock Demontration School, ERIC Ed. 164 177. According to Roessel the key to this unique school is not its bilingual program or the teaching of English as a Second Language but the extent of parent involvement in the running of the school and its all-Navajo school board composed of people with little or no education. At Rough Rock the culture, language and ways of The People are taught alongside the regular subjects one would expect to find in an urban school.

A leading authority on bilingual education in general and how it relates to Navajo children in particular is Dr. Bernard Spolsky of the University of New Mexico. Unfortunately, Spolsky's publications on Navajo education are not available in the General Libraries System at The University of Texas at Austin except through the ERIC system.

ERIC Ed. 171 504, Annie Wauneka: The Story of an American Indian (Minneapolis: Dillion Press, 1972) by Mary Caldwell Nelson, is about a daughter of Chee Dodge, the same person who first learned English while helping the soldiers with messages at Fort Sumner. Annie Wauneka was the first woman elected to the tribal council, and in 1963 she received the Medal of Freedom, the nation's highest civilian honor, from President Johnson in a ceremony at the White House. In 1976 the Ladies Home Journal named her woman of the year for her leadership in the

field of health education. Wauneka has seven grandchildren, not one of whom can speak English.

Emerson Blackhorse Mitchell's autobiography Miracle Hill: The Story of a Navajo Boy (Norman: University of Oklahoma Press, 1967) tells from a Navajo perspective about growing up on the reservation and going off to boarding school. While Mitchell was a student at the government Indian Arts School in Santa Fe, one of his English teachers noticed his unusual ability to write. She encouraged him to continue; Miracle Hill is the result. This book gives an excellent idea of the pressures a young Navajo from the reservation feels when confronted with white society. Mitchell's character was already formed by traditional Navajo culture before he ever had any experiences beyond the reservation.

New Forces at Work

Enormous changes in Navajo education began soon after the Second World War. Fifteen thousand Navajos left the reservation for work in war-related industries in the west while 3,600 served on active duty in the armed services. When these men returned they became a powerful force for more and better schools for their children. Doris Paul describes the most famous group of Navajo fighters, The Navajo Code Talkers (Philadelphia: Darrance, 1973). In all some 450 Navajos reported for duty as code talkers with the United States Marine Corps, and only 30 failed to qualify. Paul quotes a letter from one Marine officer to his superior in which the officer

states, "As general duty Marines, the Navajos are without peers." When news of Pearl Harbor reached the reservation, Navajos showed up at boarding schools and trading posts carrying old muskets and hunting rifles. One school superintendent looked out his window to see a large number of Navajo youths. All were armed and carried ammunition. When asked why they had gathered, they answered, "We're going to fight." These were descendants of the men, women, and children who not 80 years before had been marched like cattle for 300 miles on the Long Walk to Fort Sumner.

Two scholars who deserve mention, along with Robert Young, for their efforts in explaining the Navajo language are Father Bernard Haile, a Catholic priest, and Irvy Goossen, a Mennonite missionary. Haile has 14 entries to his credit in a bibliography listed by Clyde Kluckhohn in Navaho Material Culture. Probably no other white man knew or understood Navajo customs and their significance better than Father Haile. Irvy Goossen's Navajo Made Easier (Flagstaff, Arizona: Northland Press, 1967) is the best introductory conversational Navajo text available. I once studied with Goossen, a superb teacher and delightful person. The book contains cultural bits of useful information about Navajo customs such as greetings, how to shake hands, and how to point. In the introduction Robert Young calls Goossen's work a "practical, well organized and well written introduction to conversational Navajo."

Works About The People

Ruth Underhill's The Navajos (Norman: University of Oklahoma, 1956) is a general history of the Navajo tribe from its very beginnings in north central New Mexico through the Second World War period. The bulk of her material was collected during the years from 1945 to 1948.

The most prolific and influential anthropologist to study the Navajos was Clyde Kluckhohn from Harvard. Kluckhohn's The Navaho (Cambridge: Harvard University Press, 1946) is useful for its treatment of the cultural context of Navajo life today. The past is treated only as it relates to contemporary problems. Chapter 8 is an introduction to the Navajo language written for the layman. Pictures and diagrams contrasting English with Navajo are especially useful in understanding what is initially a complex yet fascinating language. Kluckhohn's Navaho Material Culture (Cambridge: Harvard University Press, 1971) is the only book of its kind. In alphabetical order, with frequent use of photographs and diagrams, items relevant to Navajo life and culture are explained. Written between 1946 and 1958, it contains the field work of over 20 assistants. Rug weaving, silversmithing, sandpaintings, pottery making and basketry were deliberately left out in the interest of keeping the book a manageable size. (Amsden's Navajo Rug Weaving alone is 261 pages.) Items varying from weapons to musical instruments to menstrual pads are covered in considerable detail. Kluckhohn first started

studying the Navajos in 1923 and continued to do so right up to his death in 1960. He spent most of his time studying the Ramah Navajos living in an area 45 miles south-southeast from Gallup, New Mexico, and accessible by hard surface road.

It is much easier to reach Ramah but also much easier for the Ramah residents to reach the white man. A fault in relying on the Ramah area is that characters like Laughing Boy would be missing. It is inconceivable that Laughing Boy could come from this area; Ramah Navajos are too close to the influence of the white man and the town of Gallup for such a personality to develop. Laughing Boy is a type that could have come from a part of the reservation 200 miles or so northwest of Gallup where the only white influences around were those of the occasional trader. Kendall Blanchard in The Ramah Navajos (Window Rock, Arizona: Navajo Tribal Museum, 1971) states that if

> "it were possible to calculate the number of hours spent by anthropologists doing field work in the Ramah area in relation to either geographical size or population, it could probably be demonstrated that the Ramah Navajos are the most studied people in the world. So much material on the Navajo has come from the Ramah area that often a person with only a limited book knowledge of these people will in fact be only familiar with the Navajo from Ramah."

One Navajo family in Ramah received so many visits that they decided to build an extra hogan for the anthropologist to stay in.

Dorothea Leighton, a medical doctor who spent the war years working on the reservation, co-authored The Navaho. Leighton and her husband, Alexander Leighton, also a medical doctor, wrote The Navajo Door (Cambridge: Harvard University

Press, 1944). This book contrasts the white man's medicine with the Navajo use of the medicine man. If a baby needs more milk, the Leightons urge the mother to supplement her milk with that of a goat, an animal the Navajo often keep with their sheep. If a child has bugs in her hair they would urge frequent washings with suds made from the yucca root. In cases of tuberculosis the answer is to come into a white man's hospital, and thanks partly to the efforts of people like the Leightons and Annie Wauneka, the Indians do.

The books mentioned here are the most important works on the Navajos and, except for Blanchard's The Ramah Navajos, they are all available through the General Libraries System of The University of Texas at Austin. On the history of the Navajos I recommend starting with Ruth Underhill's The Navajos; for the Navajo culture start with Clyde Kluckhohn's The Navaho. For a general introduction to the Navajo language chapter 8 in The Navaho by Kluckhohn is the best. From there go to James M. Kari's A Navajo Reading Bibliography (Albuquerque: University of New Mexico Press, 1974). For the first time an attempt has been made to compile everything of note on or in the Navajo language. If you are interested in learning how to speak Navajo, Goossen's Navajo Made Easier is excellent.

Two books of photographs about the Navajos deserve special mention. The most striking is Navajo Means People (Cambridge: Harvard University Press, 1951) with photographs

by Leonard McCombe and text by Kluckhohn and Evan Z. Vogt. As with most books on the Navajos, McComb's book is out of date, yet the value of his photos as ethnographic documents is priceless. In my classroom the most popular book by far was Navajo Means People; almost every night some child would take it home to share with his family. For showing Navajo life on the reservation and the effects of trying to live between two cultures, this book is without peer. Laura Gilpin's The Enduring Navajo (Austin: University of Texas Press, 1968) is a coffee table book with a lively informative text. The photographs in both books are as important as any works by Underhill or Kluckhohn, especially the photographs by McCombe.

The final word on any study pertaining to the Navajos is Peter Iverson's The Navajos, A Critical Bibliography (Bloomington: Indiana University Press, 1976). Iverson has 189 entries and makes no attempt to eliminate any published source. Works suitable for use with secondary students are marked with an asterisk. The two main parts are the essay (conveniently organized by subheadings) and an alphabetical list of all work cited.

You will not find Laughing Boy on the reservation today. His counterpart drives a pick-up now; he may still deal in horses but only for pleasure or sport. With greatly increased tribal revenues, paved roads, electricity, schools, scholarships, and improved health facilities The People are beginning to receive their just and long overdue share of benefits.